

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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Human or Divine—Which?

The Rev. Doctor Alexander Dowie, General Overseer of the Christian Catholic church, the pretended apostle of "divine healing," congratulates himself and his disciples on the marvelous success which they have achieved. From the platform of Zion tabernacle he has publicly declared himself the means of accomplishing a far greater work than did Jesus during the three years of his ministry on earth. Christ, he says, healed but twenty-eight persons during his public ministry while he, Doctor Dowie, has healed hundreds. Of course thousands of physicians could say the same thing but these men whom the doctor denounces as devils do not seem to have such an insatiable thirst for honor as has this pretender of Zion tabernacle. He speaks boastfully of the fact that so far during the year 1899 there have been no deaths in his church, while because of the corruption that exists in other denominations their people are dying. At the close of the year 1898 or early in this year Doctor Dowie called together the several ordained elders in his church that with them he might glory and rejoice in what they have captured from other churches. When Rev. Piper announced that he was from the Progressive Brethren church, amid laughter and applause of the audience the doctor responded, "The people who are always going backward." But it was thru this people that the doctor came to a knowledge of the true baptism, and there is yet much more of the truth he might learn from this same people whom he declares are always going backward. In his editorial notes the doctor puts himself in place of the prophet Elijah and irreverently ridicules the Methodist church whose members he makes the representatives of the priests of Baal. These 4,000,000 Methodists, he says, no doubt uttered 400 million prayers during the year, none of which God heard or answered. Their god, he says, must have gone on a journey, peradventure he will hear if they continue babbling until he returns home! As to the churches in general he says they "have all gone to the devil," and the thing that troubles him is "how long the people will remain in these miserable hulks." He makes the bold and ostentatious claim that his church has a monopoly of spiritual power, life and truth. He says all other churches are ruled by the devil and he wants to see them destroyed. When he fails in his efforts to heal, or when the disease returns, there are always many reasons why the responsibility should rest, not on Doctor Dowie, for that would injure his business, but on the innocent person who was deceived. In the case of Mr. Imler, Fostoria, Ohio, whom the doctor made believe he was healed of cancer, but who went home and died of the same disease, he says: "He swallowed his cancer and had been saved and healed in Zion Home. In one thing, however, he obstinately refused to obey, and that was to get out of the Presbyterian church. He kept on supporting that church; he gave ten dollars to its missionary fund, and from that moment he felt the pang of the serpent (cancer) in his throat!" What a crime Mr. Imler committed in giving ten dollars to missions instead of putting it into the pocket of Doctor Dowie! That would have kept the cancer down! While his audience was kneeling the doctor requested Rev. Graves to sing, "Ill go where you want me to go, dear Lord." A

very beautiful consecration hymn, but he interrupted the song and said, "Will you go where I, the General Overseer of the Christian Catholic church will send you?" That was a matter of more importance to Dr. Dowie, in one of the papers from which these facts are taken the name Doctor Dowie appears almost 200 times together with his photo repeated several times. One who reads this paper will see more of Doctor Dowie than anything else. The egotism and self-conceit of this Chicago pretender borders on the sublime

Instead of argument to defend his cause the doctor falls back on vituperation. This is shown by his wholesale denunciation in almost unmentionable terms of men, who, tho they may err in their theological opinions, are yet universally respected as Christian gentlemen. Mr. Moody, the evangelist, he calls a "rebel commanding the devil's fleet." Of Bishop Simpson he says, "He is the most wicked and willful ministerial liar in America," while the Christian Alliance whom the bishop represents is the "Devil's Double Gate." Bishop Simpson, too, believes in "divine healing," and against none is Doctor Dowie so bitter as against those who lay claims to the same gift as he does. But modesty forbids that we publish any more of the disgustingly vulgar language that issues from the mouth of this false prophet who denounces everything as from hell that does not harmonize with his own views, or rather that does not have its authority with the General Overseer of the Christian Catholic church. That we have not overdrawn this picture may be seen from the report of the corresponding editor of the *Free Methodist*, B. R. Jones, who attended Dowie's meeting February 26, 1899, the day on which the doctor made use of the language above quoted concerning Bishop Simpson and others. We take the report from the *Religious Telescope*. Mr. Jones says:

We were first impressed with the display by the choir of one hundred and twenty persons, including men, women and children. Each one wore a black skirt with a white cape over the shoulders. Soon Mrs. Dowie appeared on the platform, adorned in rich attire, with jewelry sparkling from her person. A little later Mr. Dowie came out, clad in a long purple robe with streamers suspended from each arm.

Mr. Jones interrupted the speaker at one point by asking Dowie for proof of his outrageous characterization of Dr. Simpson and Dr. Gray. This enraged him. Mr. Jones says:

By this time he had become thoroughly heated, and, with comical grimaces and demonstrations, accompanied with silly remarks, which created general laughter, he proceeded to disrobe himself and remove his collar and necktie. This done, he doubled his fists, posed as a pugilist, and cried out, "I am a heavy weight; come on, Dr. Gray, we will fight this thing out."

This brought the house down with a volley of shouts and clapping of hands. For about two hours Mr. Dowie paced back and forth on the platform, occasionally sitting on a stool to take breath and wipe the perspiration from his face and head, heaping his anathemas on Dr. Gray, denouncing him as a "liar," "hypocrite," "hireling," and such like, using language unfit to be repeated in a respectable paper.

For three hours we listened to a steady tirade of abuse against the Christian church and ministry, interspersed with eulogies of himself and his own work. As an egotist I never met his equal. He keeps himself so vividly before his audience that those who would become his followers are evidently much more devoted to J. Alex. Dowie than they are to Jesus Christ. If the language used and the spirit manifested by Mr. Dowie are not characteristic of one possessed of the devil, then I am no judge of Satanic manifestations. I fail to dis-